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بسم الله الرحمن الرحيم

the TAHRIK-i-JADID

MAY 1968

Editor : NASEEM SAIFI

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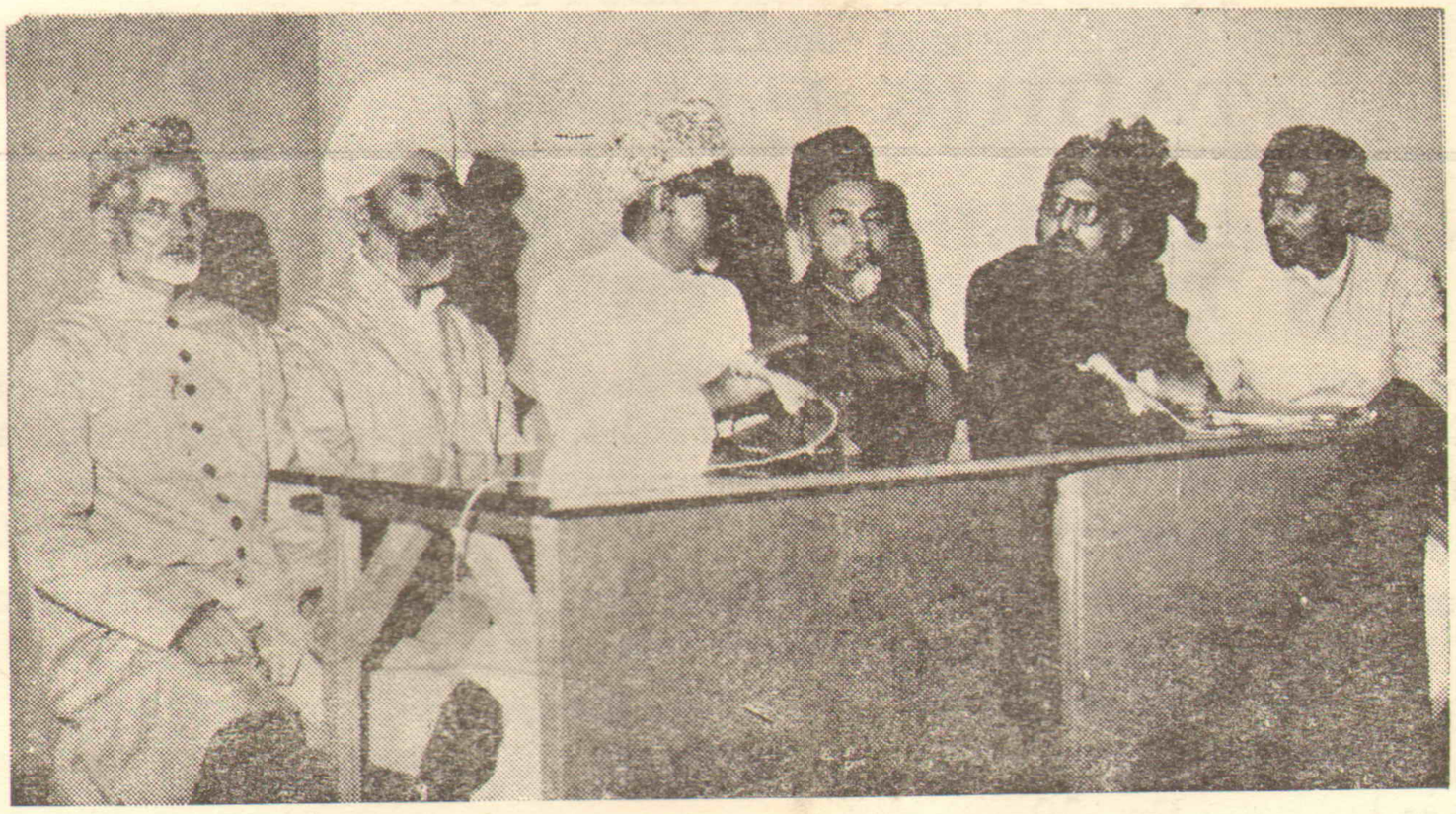
Ahmadiyya Missionaries in West Africa appeared on the Television in Liberia on the occasion of the West African Ahmadiyya Missions Conference. They are seen in the Studio of the Television.



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THE HOLY QURAN

WITH ENGLISH TRANSLATION

(New Edition 1967)

Translated by Late Maulavi Sher Ali and revised by a board of Arabic scholars under the auspices of Hazrat Mirza Bashiruddin Mahmud Ahmad, Second Successor of the Promised Messiah.

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This translation is the same as given in the volume containing the commentary of the Holy Quran and as such is firmly based on a sound knowledge of the Arabic language. It will serve the purpose of those readers who without going into details want to have a general view of the Quranic issues.

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THE Tahrik-i-Jadid

MONTHLY

JOURNAL OF THE

TAHRIK-I-JADID ANJUMAN AHMADIYYA (PAKISTAN)

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Hazrat Khalifatul Masih III in Switzerland

(Continued from last issue)

Hazrat Khalifatul Masih in answer to the addresses delivered his speach in Urdu which was translated into German, sente ce by sentence and is given below:

Islam is a religion of peace and Security
Education of Children, Meaning of Jehad.

Most of the brothers and sisters that are now assembled here know German, a few know English and fewer still know the language in which I am addressing you and which is called Urdu. Had it been possible for me to speak German, I would have been pleased to address you in your own Language. However, as I cannot speak it, I have chosen the language of one who appeared in this age to save the world from destruction.

Before referring to the object of the appearance of the Promised Messiah and Mahdi (peace be on him), I desire to say something about some points mentioned in different addresses. It has been stated that Switzerland and some other countries of Europe gladly employ Muslims in their lands and so Muslim families are stationed there in large numbers. I express my gratitude, on behalf of all my Muslim brethren, to your and to all other countries, which have offered hospitality to our workers.

But this gathering together in foreign countries and taking up residence there temporarily has created several problems, the most important of these is religious education and a proper upbringing of the Muslim children, which has been referred to by a speaker. I am delighted that this question has been brought up and I assure you all that after giving thought to this problem, whatever is possible shall be undertaken, for the moral training and religious education of the children.

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I should like to say to my Muslim brethren that it is wrong to think that the children cannot understand Quran. If you translate the Holy Quran into any easy language which a child can understand, he would certainly start following it. As English translation cannot be understood by the Germans not knowing English, similarly a translation of the Holy Quran meant for grown-ups cannot be understood by the children. But as German translation is understood by German speaking people the translation in children's language is understood by children.

God has blessed the child with great intelligence and he possesses a keenness to learn, therefore, he is ever asking his parents and teachers questions about all things and every matter. This shows that in his nature there is a thirst for knowledge. If you do not quench his thirst, he is not at fault but you yourself. So it is essential that all Muslims living in this country consult together and adopt means to make the child understand Quran. The Holy Quran is a great light which enlightens the mind of a child, in the same manner in which it does an adult mind. The Holy Quran possesses oceans of knowledge which could never be exhausted. Just as it provided solution to the problems of last fourteen centuries, it has an answer for problems of today. But we instead of delving deep into the Quran, turn to other directions. The Holy Quran itself has taught us that without most perfect and earnest prayers and full effort, success cannot be achieved

The question of Jehad has also been raised. In the language and idiom of the Quran, Jehad is achieving perfection in effort and prayer. The Holy Founder of the Ahmadiyya Movement had declared that he was Mahdi, so that he could wipe out wars from the world. Islam does not make war declaration. It creates peace and establishes harmony in the world. It develops feelings of love between man and man. Your sitting in this meeting patiently for such a long

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time is also a sort of Jehad. None has used sword here. Islam has allowed use of force only when force is used to wipe out a nation or to deprive it of its religious freedom.

Islam has declared that it is Islam, which means peace. This religion was sent to establish peace in the world. The Founder of Islam, the Holy Prophet Mohammad (peace and blessings of God be upon him) suffered extreme hardships for thirteen years but he harmed nobody, did injury to none. However, when the injustice reached its limits and opponents wished to efface Islam through sword, God, the Almighty, permitted the Muslims, despite their weakness, to defend themselves. At the time, the Muslims did not possess ability to stand against the opponents. Had they relied on their own strength, none would have survived the sword of the enemy. But they had full confidence in the promises of their Lord, therefore, despite their weakness and unfavourable circumstances, they got ready to face the enemy. Their God did not break his promise and granted them means of victory from the heavens.

Islam does not permit injustice and misuse of power. According to the language of the Quran, the meaning of Jehad as done by some orientalists, does not seem to be correct. In our view, Jehad means at most effort to bring about happiness for the whole of humanity; to use all possible means to protect one's mind and soul from the whispering of Satan and to acquire the teachings of the Quran, which is teaching of peace, with full effort. So Islam came to the world not to start wars but to stop them. Islam need not apply force for God has blessed it with weapons which are not material and therefore, no material power can stand against them. They are: a weapon of arguments, a weapon of heavenly signs. World saw thousands of signs of the Founder of the Ahmadiyya Movement and thousands others had been prophesied, which have not yet been fulfilled. If those signs are mentioned that have already appeared in fulfilment of the prophecies, then people say that the prophecy is being mentioned after the event has actually happened. On the other hand, if those signs are presented, which have not yet taken place and pertain to the future then people think and accuse us of being mad because what was foretold seems to them to be humanly impossible.

I would like to place an instance before my brethren. The Holy Founder of the Ahmadiyya Movement has prophesied taking place of a great spiritual revolution in Russia, the very country which has declared that it would wipe out the name of God from the earth and his existence in the heavens. He has foretold that a majority of the Russian people shall turn to their Creator, shall acknowledge the truth of Islam and shall begin to love the greatest benefactor of humanity, Mohammad (peace and blessings of God be upon him). You may think that I am not talking sense because what I say is apparently impossible. However, my heart is obliged to testify to the truth of this prophecy because many such impossible things were foretold and they did happen in their times.

In 1904, when the government of the *Czar* of Russia was so strong that probably it was considered to be the strongest power of the world, it was foretold that it would be wiped out from the face of earth. 13 years after the prophecy was made it was fulfilled. We were told that Communism would take birth and shall command great power and influence in the world. And it was told at the time when it was absolutely devoid of it We were told that five great calamities shall overtake the humanity. In accordance to the prophecy and its mentioned signs, the first two calamities appeared in the forms of two world wars. And at the time, in 1900, when even idea of atomic bomb did not

exist in human mind it was told that in the course of third calamity which shall probably take the form of the third world war, life shall disappear from certain areas. This happened neither in the first world war, nor in the second. But to-day we could understand that in the third world war, it is possible to happen that human beings, animals, birds and insects, all may be destroyed in some area. It is therefore told that Russian people shall after it accept Islam. This prophecy may, in your eyes, be impossible to be fulfilled but we do consider it possible because wehave already witnessed many impossible things being made possible. If in our life, third war starts and atomic weapons are used, then all of you who shall be living, shall bare witness to the fact that I have placed a grand prophecy before you.

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Now it is up to you to benefit of that I have stated or suffer by ignoring it. May God save us from incurring the displeasure of God and give us to be blessed by His love!

49th Majlis -i- Shoora.

The 49th Majlis -i- Shoora was held at Rabwah on the 5—7th of April. It was presided over by Hazrat Khalifatul Masih III. Various items on the Agenda - which had been received from different parts of Pakistan - were discussed and the final suggestions presented to Hazrat Khalifatul Masih for approval.

On the first day of the Shoora, Hazrat Khalifatul Masih appointed three sub-committees to consider the proposals contained in the Agenda. The considered views of Committees were presented to the whole House on the 6th and 7th of April.

The Shoora was scheduled to continue till 5 p. m. on the 7th of April but the Agenda having finished at 1 p. m. Hazrat Khalifatul Masih declared the meeting closed with a short prayer.

In his closing remarks Hazrat Khalifatul Masih drew the attention of the delegates to the fact that they were the representatives of the Community which had been established under the direct command of God and was therefore intended to be the Community of righteous and God fearing people. He further said that God had kept them in the place of Ameen (امین) and in order to make them secure against the onslaughts of the Satan, granted them the institution of Khilafat.

Hazrat Khalifatul Masih dilated on the blessings of Khilafat and made special reference to Tahrik - i - Jadid the scheme that was inaugurated by Hazrat Musleh Mauood and has now proved itself to be a wonder working scheme. He also mentioned the sincere and hardworking Ahmadis in the foreign lands.

He stressed the point that our duty was to go on working in whatever the circumstances and to accept the role of an oppressed people. He closed his speech with the prayer that God make the Ahmadis what He intended to make them, by the establishment of this Community.

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Notes & Comments

His Excellency The Governor General of the Gambia's Message on the Eid-ul-Azha (Tubaski) 1387, A. H.

"My dear Country-men :
(My dear brothers, sisters and children)

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Assalamo-alaikum. I wish you a very happy Eid. This day reminds us that commandments of Almighty Allah should be carried on in all circumstances and sacrifices should be offered with sincere heart. For no sacrifice is acceptable to Allah unless it is offered by sincere heart. And the sacrifice alone brings the sweet fruits which may last hundreds of years. The example of the Prophet Abraham is an ample proof of this fact and this day is a practical lesson for all of us who desire to get the favours of Almighty Allah.

Sacrifice and sacrifice alone nay continuous sacrifices can bring the desired fruits. A grain can-not take the shape of a plant and multiplied grains unless it sacrifices itself first under the ground. Every progress prosperity and peace needs sacrifices. The Holy Quran says :-

"They who spend their wealth for the cause of Allah, then follow not up what they have spent with taunt or injury; for them is their reward with their Lord, and they shall have no fear, nor shall they grieve. A kind word and forgiveness are better than charity followed by injury. And Allah is Self Sulfficient, Forbearing." (II : 263-264).

Let us all offer sacrifices with our sincere hearts so that we may get the desired progress, prosperity and peace.

Again I wish you all a very happy Eid. Assalamo-alaikm.

Waqar -i- Amal

The Ahmadiyya Mission, Mauritius is actively engaged in the preaching of Islam to the non-Muslims and in helping the Muslims religiously and educationally. The leadership of Maulvi M. I. Munir is very inspiring and the members of the Community devote a lot of their time for constructive programmes. A few days ago they did Waqar-i-Amal and constructed the roof of the second storey of the Mission House. Two hundred members of the Jamaat took part. The Lajna Imaullah also participated by arranging to prepare tea for all the "workers".

REQUEST FOR PRAYER

Sahibzada Mirza Mubarak Ahmad, Vakil-i-A'ala (and Vakilut Tabshir) has not been keeping good health for quite some time now. Friends are requested to kindly pray for his speedy recovery and long life.

Islam And Christianity
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Major Abdul Hamid.
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can be had from the Carlton Press Inc, 84/5th Avenue, NEW YORK. (U.S.A.) or The Imam, Ahmadiyya Mosque, 63 Melrose Road, London SW-18. (U.K.)

RABWAH DIARY

Annual Competition of Speech making at the Jamia

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Extempore speeches were made by the students of the Jamia Ahmadiyya, Rabwah on the 30-31st of March and 1st of April. As usual the best speakers were earmarked for prizes which it is hoped will be distributed by Hazrat Khalifatul Masih at a later date. The standard of the speeches on the whole was very satisfactory and in some respects it was much higher than the previous years.

Some of these speakers will Insha Allah, in due course, go to foreign lands to preach the message of Islam.

Khuddamul Ahmadiyya Class

Every year the Khuddamul Ahmadiyya (centeral) arranges a Training Class for the members of the Majlis who come to attend the class from all over Pakistan. This year the class began on the 27th of April to last till the 10th of May. On the 26th of May Hazrat Khalifatul Masih declared it open with a brief specch touching upon how the students could benefit from it and what was expected of them as the youth of the Divine Community.

Khutba

On Friday the 12th of April Hazrat Khalifatul Masih based his Khutba on various verses of the Holy Quran dealing with the subject of inviting the people to the path of God. He said that God had not let the tongue of the man loose; He has placed a number of restrictions on it. It is the duty of a true believer to tell the truth-and nothing but the truth; he mnst always be straightforward in his talks and say only the best of the things. Hazrat Khalifatul Masih said that the wisdcm of it was, as God Himself has pointed out, that if man did not do so, he would be misled by the Satan and the Satan would succeed in creating dissension.

So far as the tongue of the man is concerned it has a direct connection with all the virtuous deeds - it can make them better, and it can also make them worse. Islam has really laid great stress on the expression through the words and has invited the believers to the fact that if they were not careful about the use of their tongue. they would deserve the wrath of God and thus instead of attaining to the nearness of God, they would go near the Satan. Here Hazrat Khalifatul Masih quoted some Urdu verses (poetry) of the Promised Messiah, peace be on him.

He also mentioned the fact that the very object of the advent of the prophets has always been to do good for the mankind and also to shake them and wake them and bring them to the door of God.

Hazrat Khalifatul Masih advised the Community to convey the Message (of God) in the best possible manner and thus become the victorious soldiers of the Spiritual battle field. He also prayed to God that all the members or the Community may be givcn to engage themselves in prayers and supplicatons and that these prayers may be heard by God and He may fulfil His promises which He has made in connection with our well being.

"Muslims can Teach us"

Some Christian friends visited the Ahmadiyya Mosque, Wandgeeya, Uganda. Later on one of them got his impressions published in a widely read newspaper—New Day. He captioned his views as "Muslims can teach us". What he said is reproduced below for the interest of our raeders. Editor

by E. K. Twesigye

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I paid a visit to the Ahmadiyya Wandgeeya Mosque, with some friends on February 23. We received a surprisingly warm welcome from the Islamic Missionary (Imam), who is an Asian. We told him where we had come from and why we had gone there. He then gave us a short talk about the Islamic Faith and invited us to their service which was going to be held within a few minutes' time.

We put off our shoes at the Imam's instructions before we entered the mosque. We sat on one side from which we could watch and see the worshippers. Then the worshippers began to stream one by one and as they came in, they all removed their shoes and remained in their socks only.

After touching their ears, they folded their arms across their stomachs and without any sound, recited some portions of the Holy Koran for their prayers. All we could see was the movements of their lips. After each reciting they knelt down and bowed themselves until their foreheads touched the carpets on the floor. This was done four times,

This is not corporate, it is individual. The one who comes first finishes first and the one coming last, finished his prayers last. After everyone has finished his private prayer, then there follows the corporate prayer led by the Imam. This is systematic and includes several recitations and prostrations.

The Imam preached in English so that we could understand his sermon. He also had an interpreter into Luganda for not everyone there knew English. He preached on giving, stressing giving as essential for carrying on Islamic Missionary work.

He challenged the congregation in his sermon saying, 'men are like children as far as giving is concerned. For the father gives his children something because he loves them, and yet be tests them by asking a little of the thing back, not because he has nothing left but because he wants to see how much they love him.

He is grieved to find out that his children love their possessions, or whatever it may be, more than their father himself."

This was, he said, an analogy of the situation between man and God. God freely gives man possessions but man, instead of loving God more for this, concentrates all his love on the possessions God has given him, and forgets God.

After the service, we were given tea and some free books about the Islamic Faith.

It is at this point that I said; "If I was not a Christian I would have been convinced by them. I saw God in all things they did and most of all I saw that the Muslims have the very important thing that is lacked in many Christians all over the world. Tnis was the free manner that people of all social

classes ; poor or rich, educated or uneducated, and of all races, mixed together in the congregation. This is real brotherhood".

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This is a big challenge to we Christians, who claim to be one body of Christ and yet have racial discrimination in the Church. For example churches in U.S.A. and South Africa where white people chase out coloured people from some churches. Is Islam not better as far as this point is concerned ?

This is a shame upon us Christians. It is high time every Christian got to know his mission in the world and took it seriously otherwise Islam which is now awake and vigorously active in the world in addition to the growing atheism will downtread our Christianity.

What can Muslims Teach us?

Sir,—The article by Mr. E. K. Twesigye which appeared in "New Day" of March 14, under the headline "Muslims can teach us" requires some comment. I am afraid Mr. Twesigye had not convinced me how I can be taught by Muslims especially how I can learn from the impression received at the Ahmadiyya Wandegeya Mosque.

I am glad I was among the group which paid the visit to this mosuqe. This visit was specially arranged for us by our Islamics tutor. So any careful reader will realise that those Muslims would have carefully prepared things to impress a group of religious people from a different faith.

I wonder how Mr. Twesigye could see God in actions which he could not understand.

What all the group knew was that each worshipper present used Arabic for prayers, a language which was not even under-stood by the majority of the worshippers present themselves. None of us could follow the prayers. It was only the sermon which was in English, and this was so because the Imam wanted us to know what he was saying.

Discrimination

The congregation was comparatively very small. I was interested to know how many people were there. In all there were twenty-two people excluding our group. And the congregation was a mixture of Africans and Asians.

Of course every reader must be aware that it is a normal sight in either Namirembe or All Saints Church to see all races worshipping together.

Now, what did Mr. Twesigye mean by the "challenge" and the alleged discrimination in the Church. Instead of giving us the immediate contrast between Uganda Ahamadiyya Muslims and the Christians of the Church of Uganda he jumps onto a different situation—U.S.A. and South Africa.

Remember, I am not an advocate of the racial situation in these countries, but what concerns my reactions is whether there is discrimination in the Church of Uganda or any of the various denominations here. I would be very glad if Mr Twesigye can prove this to me.

C. H. Janda,

We have published Mr. Janda's letter to be fair to the two views expressed by those who visited our Mission. We are afraid Mr. Janda has tried to defend the indefensible. Is it not a fact that discrimination is the most abominable aspect of the Christian countries.